

His Majesties
GRACIOUS
S P E E C H
Together with the
Lord Keepers,
To Both Houses of
PARLIAMENT,
April 13. 1675.

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His Majesties

GRACIOUS

SPENCER

Together with the

Lord Rectors

To the Hon. Sec. of

PARLIAMENT

April 17. 1847.

Printed by the Stationers' Company



LODGE

Printed by the Stationers' Company

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His Majesties
GRACIOUS
SPEECH

To both Houses of
PARLIAMENT,
April 13. 1675.

My Lords and Gentlemen,



*He principal End of
My calling you
now, is to know
what you think
may be yet want-
ing to the Secu-
rity of Religion
and Property, and to give my Self the
Satisfaction of having used the ut-
most*

A 2

most of My Endeavours to procure
and settle a Right and Lasting Un-
derstanding between Us; for I must
tell you, I find the contrary so much
laboured, and that the pernicious De-
signs of ill Men, have taken so much
place under Specious Pretences, that
it is high time to be watchful in pre-
venting their Contrivances, of which
it is not the least, that they would by
all the means they can devise, make it
unpracticable any longer to continue
this present Parliament: For that
reason, I confess, I cannot think such
have any good meaning to Me: And
therefore when I consider how much
the greatest part of this Parliament
has either themselves or Fathers, gi-
ven Me Testimony of their Affecti-
ons and Loyalty, I should be extreme
loth to oblige those Enemies, by part-
ing with such Friends; and they may
be assured, that none shall be able to
recommend themselves to Me by
any other way then their good Ser-
vices. I have done as much as on
My part was possible to extinguish
the fears and jealousies of Popery,
and

(5)

and will leave nothing undone
that may bring the World into Zeal
to the Protestant Religion, as it is
Established in the Church of Eng-
land, from which I will never De-
part.

I must needs Recommend to you,
the Condition of the Fleet, which
I am not able to put into that E-
state it ought to be, and which
will require so much time to Re-
pair and Build, that I should be
sorry to see this Summer (and con-
sequently an whole Year) lost, with-
out providing for it.

The season of the Year will not
permit any long Session, nor would
I have called you now, but in hopes
to do something that may give Con-
tent to all My Subjects, and to
lay before you the Consideration of
the Fleet; for I intend to meet you
again in Winter. In the mean
time, I earnestly Recommend to you
all, such a Temper and Moderation
in your Proceedings, as may tend to
unite Us all in Council and Affe-
ctions,

(6)

crions, and disappoint the Expecta-
tions of those who can hope only
by violent and irregular Motions,
to prevent the bringing of this Ses-
sion to an happy Conclusion.

The Rest I leave to My
Lord Keeper

THE


(7)



THE
Lord Keepers

S P E E C H.

My Lords,
And you the Knights, Citizens and Burgeses
of the House of Commons,

 The Solemnity of this
days Appearance is
Equal to the Weight
and Importance of the
Occasion, The Mat-
ters to be Treated of, deserve no less
then an Assembly of the Three
Estates, and a full concourse of all the
wise and Excellent Persons who bear
a Part in this Great Council, and do
Constitute and Compleat this High
and Honourable Court.

The

The King hath called you at this
time, to Examine, and Concur with
Him in, the best Expedients, For the
Preservation of the Protestant Reli-
gion, For Securing the Establish-
ment of it by a due execution of the
Laws, For providing for the Safety
of the Kingdom, and for the Im-
provement of its Honour and Repu-
tation. And will, in Order
to these ends, and above all the rest, to
Unite the Hearts of His Parliament
and People to Himself, by all the
Emanations of Grace and Goodness
that from a Great and Generous
Prince can be expected.

To all which the King is pleased
to Add, the Consideration of your
Liberties and Properties; and while
He does so, you may be sure that He
who is so careful of your Rights,
will be mindfull of His own too:
For He that does Justice to all, can
never be wanting to Himself.

These Points are such, as though
they be but mention'd by the King,
though they are but onely toucht,
as I may say, by His Golden
Scepter,

Scepter. Yet this Royal Declaration of Himself joyn'd to what He hath already done, doth not onely raise all our Hopes, but carries in it self so evident an Assurance, and is Stamp'd by so Sacred an Authority, that there remains no place for Doubting. Nothing can be added to the Efficacy of it.

His Majesty begins with the Consideration of Religion. He sees it is the first thing in all your Thoughts, and you cannot but see that it hath been, and still is the first and Principal part of His Care.

His Majesty hath considered Religion First in General. As it is Protestant, and stands in Opposition to Popery: And upon this Account it is that He hath awakened all the Laws against the Papists. There is not one Statute extant in all the Volume of our Laws, but His Majesty hath now put it in a way of taking its full Course against them. And upon this Account also it is, that your League lately renew'd with a Protestant Crown. His Majesty hath

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made

made it one Article of that League,
That there shall be a Mutual De-
fence of the Protestant Religion.

His Majesty hath considered Re-
ligion again more particularly, as it
is the Protestant Religion Establish-
ed by Law in the Church of
England. He sees, that as such, it is
not onely best suited to the *Monar-
chy*, and most likely to defend it,
but most able to defend it self against
the Enemies of all Reformation:
And therefore upon this Account it
is that His Majesty, with equal and
impartial Justice, hath reviv'd all the
Laws against Dissenters and Non-
conformists; But not with equal Se-
verity: For the Laws against the
Papists are edg'd, and the execution
of them Quickend by new rewards
proposed to the Informers: Those
against Dissenters are left to that
strength which they have already.
Both these and all other Laws what-
soever, are always understood to be
subject to the pleasure of a Parlia-
ment, which may Alter, Amend, or
Expain them as they see Cause, and
according

according unto Publique Conve-
nience.

For, when we consider Religion in Parliament, we are suppos'd to consider it as a Parliament should do; and as Parliaments in all Ages have done, That is, As it is a Part of our Laws, a Part, and a Necessary Part of our Government. For as it works upon the Conscience, as it is an inward Principle of the Divine life by which good men do govern all their Actions, the State hath nothing to do with it, 'tis a Thing which belongs to another kind of Commission then that by which we sit here.

Now as it relates to Government, 'tis somewhat an unpleasant Observation, to see how slow many inferior Magistrates are in the discharge of this part of their Duty, which refers to the safety of the Church against the Enemies on both sides of it, the Papists, and the Dissenters. For this is that which opens mens mouths to Object against the Laws themselves: This is that which encourages Offenders to Dispute that
Authority

Authority which they should obey,
and to Judge those Laws by which
they Ought to be Judged. They
have found a way to make even Ju-
stice it self Criminal, by giving it a
hard Name, and calling it Perse-
cution.

To what a strange kind of Per-
plexity do men Labour to reduce
this Government! If the Laws
against Recusants be not executed,
the Church of *England* is abandon'd.
If they be, All sorts of Recusants
complain of Persecution. As if the
abandoning of the Church of *Eng-
land* were not in some sense a Perse-
cution too.

Let us suppose that Possible,
which the Piety and Goodness of the
King hath made next to impossible;
But let it be for once supposed, That
the Church of *England* were forsa-
ken, Her Authority made insignifi-
cant, Her Government precarious,
Suppose her disarm'd of all those
Laws by which she is guarded, de-
ny'd all Aid from the Civil Magi-
strate, and that none were oblig'd to
Obey.

Obeey her Commands, but those that have a mind to it, Would not this turn a National Church into nothing else but a Tolerated Sect or Party in the Nation? Would it not take away all Appearance of Establishment from it? Would it not drive the Church into the Wilderness again, where she should be sure to find her self encompassed with all sorts of Enemies, If at Least she could find her self at all, in the midst of so many Tolerations?

Seeing then no way can be taken, but one side or other will either call or think it Persecution, The choice is not difficult, tis better to have a strict Rule then none at all, better to make the Law that Rule, then to leave every man to be a Law and a Rule unto himself.

Happy is that Government where men Complain of the strict Execution of the Laws, especially when a Parliament is sitting, which can take the truest Measures, and where the Wisdom of the Nation is to Judge of the Interest of it.

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In

In the next place the King hath thought fit to direct your Considerations upon the Safety and Honour of the State, Both which are then best provided for when we keep up the Strength and Reputation of our Fleet.

So the Roman State thought, when (as the Orator tells us) they Decreed *Non solum Presidii, sed etiam Ornandi Imperii causa Navigandum esse.*

'Tis not altogether the Natural Decay of Shipping, No nor the Accidents of Warr, that have lessend our Fleet, though something may be attributed to both these. But our Fleet seems rather to be weaken'd for the present, by being out-grown and out-built by our Neighbours.

Now as the Times of Youth and Health are best employ'd in providing against the Inconmodities and Inconveniences of Sicknes and old Age; So there cannot be a better use made of times of Peace, then to provide for times of Warr; there cannot be a greater Security against your Enemies,

Enemies, then to be always in a Posture ready to receive them.

Fleets may Secure you abroad, but good Laws are necessary to preserve you at home. Nothing recommends the present Age unto Posterity so much as the Wisdom and the Temper of the Laws that are made in it. For all succeeding Ages Judge of our Laws, as we do of our Ancestors, by the true and unerring Rule of Experience.

In making of Laws therefore it will import us to consider, That, Too many Laws are a Snare, Too few are a weakness in the Government, Too gentle are seldom obeyed, Too severe are as seldom executed: And Sanguinary Laws are for the most part either the Cause or the Effect of a Distemper in the State.

To Establish this State there seems not to need many new Laws, some will always be wanting; And though all that is wanting should not now be Finished, Yet whatever shall remain Unfinishd, may be perfected

in

in Winter, At which time We have a Gracious intimation from His Majesty, that We shall meet again.

But least your greater and weightier Affairs should make you pass by things of lesser moment, it may not be amiss to put you in mind to provide against the Excess of New Buildings near *London* and *Westminster*, 'Tis a growing mischief, which nothing but a New Law can put a Stop to, A mischief which for a long time hath Depopulated the Countrey, and now begins to Depopulate the City too, by leaving a great part of it uninhabited.

Yet that you may not only Entertain your Selves with careful and provident thoughts for the future, Be pleased a little to consider and rejoyce in the Happiness of our present Estate.

If we look upon the State of Things abroad, we shall find our selves in such Circumstances, that it were great impiety not to acknowledge those Mercies which by a rare felicity

felicity have distinguisht us from our now miserable neighbors.

Warrs and Confusions cover the Face of the rest of the Christian World, while we have no other part in all these Afflictions but that of a Christian Compassion.

We are newly gotten out of an Expensive Warr, and gotten out of it upon Terms more honorable then ever, The whole World is now in Peace with Us, All Ports are open to Us, and we exercise a free and uninterrupted Traffique through the Ocean. And we are reaping the Fruits of all this Peace by a daily Improvement of our Trade, and in the encrease of our Shipping and Navigation.

Our Constitution seems to be so vigorous and so strong, that nothing can disorder it, but our Selves.

No Influences of the Starrs, No Configurations of the Heavens are to be fear'd, so long as these Two Houses stand in a good Disposition to each other, and Both of them in a happy Conjunction with their Lord and Sovereign.

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Why

Why should we doubt it? Never was Discord more unseasonable.

A Difference in matters of the Church would gratify the Enemies of our Religion, and do them more Service then the best of their Auxiliaries.

A Difference in matters of State would gratify our Enemies too, the Enemies of our Peace, the Enemies of this Parliament, even all those both at home and abroad, that hope to see, and Practize to bring about new Changes and Revolutions in the Government.

They understand well enough that the best Health may be destroy'd by too much care of it, an Anxious Scrupulous Care, A Care that is always tampering, A Care that Labors so long to purge all ill Humors out of the Body, that at Last it Leaves neither good Blood nor Spirits behind.

In like manner there are two Symptoms which are dangerous in Every State, and of which the Historian hath long since given us Warning.

One is, when men do *Quieta mo-*
vere,

vere, when they Stirr those things or Questions which are, and ought to be in Peace, And like unskillfull Architects think to mend the Building by Removing all the Materials which are not placed as they would have them.

Another is, *Cum res parvae magnis motibus aguntur*, When things that are not of the greatest moment are agitated with the greatest Heat, and as much weight is layd upon a New, and not always very necessary Proposition, as if the whole Summe of Affairs depended upon it.

Who doth not see that there are in all Governments Difficulties more then enough, though they meet with no intestine Divisions, Difficulties of such a Nature that the United endeavors of the State can hardly struggle with, But after all is done that can be, they will still remain insuperable.

This is that which makes the Crowns of Princes when they are worn by the clearest and the noblest Title, and Supported by the mightiest Ayds, Yet at the best but Wreaths of glorious Thorns,

Thorns, He that would go about to adde to the Cares and Sollicitudes of his Prince, does what in him lies to make those Thorns pierce deeper and sit closer to the Royal Diadem then ever they did before.

No Zeal can Excuse it, for as there may be a Religious Zeal, a Zeal for God which is not according to Knowledge, So there may be a State Zeal, a Zeal for the Publique, which is not according to Prudence, at least not according to that Degree of Prudence which the same men have when they are not under the Transport of such a Feruent Passion.

Hath it not been a strange mistake in some General Councels, and a mistake which is fatal at this day to the Peace of the Christian Church, that in most of their Canons and Sanctions they have more consider'd whom they should oppose, then what they should establish?

And may it not prove a piece of as ill Conduct in any Secular Assembly to pursue good Ends by violent Means, and in the Heat of that pursuit to choose rather

rather to lose that good they might
have compassed, then to fall short of
any of those good ends which they
have once propos'd unto themselves.

My Lords and Gentlemen,

The King is farr, infinitely farr,
from fearing any Excess of this kind
here; He knows too well the Wis-
dom, the Honour, and the Loyalty
of this great Assembly to apprehend
any kind of Errour either in your
Judgments or your Affections.

He does not only find Himself
safe, but He thinks Himself Arm'd
too, while He is attended with such
a Nobility, such a Gentry as this.

You that were able to raise the
Kings Affairs when they were in
their Lowest and most Deplor'd
Condition, will surely be able to
keep them from any Relapse.

You that were able to make this
Government take root again, will
surely be able to preserve it in a
growing and a flourishing Estate.

Such Pilots need not fear a Storm.

If you could, this Consideration

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alone

alone were enough to support you
that you carry *Cesar* and his fortunes;
you serve a Prince in whose prefer-
vation Miracles are become familiar;
A Prince in whose Stile *Dei Gratia*
seems not to be written by a vulgar
pen, but by the Arm of Omnipot-
ence it self.

Raise up then by your Example,
the Hearts and Hopes of all those
whom ill men have wrought upon
to such a Degree, as to cast them in-
to a sadness, and into a Despondency,
which is most unreasonable.

What the *Romans* scorn'd to do
after the Battle of *Cannæ*, What the
Venetians never did when they had
lost all their *Terra firma*; That Men
are Now taught to think a Vertue,
and the Sign of a Wise and good
Man *Desperare de Republicâ*.

And all this in a Time of as much
Justice and Peace at home, As good
Laws for the Security of Religion
and Liberty, As good Execution of
these Laws, As great plenty of
Trade and Commerce abroad, and
as likely a Conjunction of Affairs for
the

the Continuance of these Blessings to Us, as ever Nation prospered under.

Confirm the Faith then of those that are made weak, by shewing them the steadfastness of your Belief, Give the King the Hearts of all His Subjects, by making Him a Present of yours.

Then will the King esteem Himself a Richer Prince then if He were posselt of all the Treasures of the East,

Then though this Session should close in a few weeks, Yet it may be perpetual for the fruit it shall produce, and for the Commemoration that will follow it.

Then will this year be a true year of Jubilee, and we shall have nothing left to wish or pray for in this World, but the blessed continuance of His Majesties long and happy Reign over us.